

# THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

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"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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## THE WORLD—ITS VIRTUE AND CONSISTENCY.

(From the *Deseret News*, March 20th, 1867.)

What a pious world this is! What a consistent world, too! Perfection, it appears, is so nearly reached, that it is almost hopeless to look for any further improvement—just at present! We did think that there were a few men on the earth at various times in what are called "the days of barbarism," who understood some principles which the world would be the better for knowing and living according to now; but if we are to credit one-half of that which is written in laudation of this age and the people who now live, we must have been sadly mistaken. We thought that such persons as Enoch, Noah, Abraham, Moses, the Prophets, and the Savior and his Apostles, were among the most truly enlightened of all those who ever tabernacled on this earth; but it seems we thought incorrectly! It was reserved for this age and generation to alone enjoy the full blaze of light, the full glory of perfection!—excepting, of course, the "Mormons," who are sufficiently barbarian to entertain respect for those whose names we have cited, and believe that the principles which they taught, were and are

full of light, life, and salvation for man.

These reflections have been induced by thinking over some highly flavored articles on the "barbarism, abominations, and woeful state of the 'Mormons,'" and the excellence of the people, institutions, and social and moral condition of the rest of the world. It is a little strange that after residing here so many years, we have not been able to see how much lower this community is in the scale of social, moral, and intellectual excellence, than other communities. It is curious that we could not see the perfection which is said to exist in so many other places of which we have considerable knowledge. And stranger still, that the degradation, shame, prostitution, intemperance, and corruption existing there, should not be what they seem, but merely the outcroppings of a glorious system of perfection! How weak-minded the people here must be, when they cannot see that contention, depravity, blasphemy, and their numerous kindred, are but the skin eruptions which mark the healthy state of the body social! How obtuse they

must be to prefer peace, virtue, sobriety, and such like practices, taught by holy men in the "barbarous times" when Patriarchs, Prophets, Apostles, and the Son of God himself trod the earth!

We are accused of having a plurality of wives. We have, and we honor, love, and cherish them; but it is horrible in the eyes of this very pious(?) generation. They tell us it is adultery, a sin which, of course, they only know in name! We cannot see it so; do not know, in honorable plural marriage, where the adulteration commences; but this must be because we are slow of intellect. We are but simply honest, and mark *our* opinion of adultery by adjudging, with common voice, that the adulterer is worthy of death. But this the virtue(!) of the world shudders at. The shedding of blood is an awful thing, unless it should occur in a bar-room, or in a street brawl, or under the influence of liquid poison; then it is a "shooting scrape," or a "stabbing scrape;" or unless it should occur on the battle field; and there it is glory,—the deed is sanctified by its magnitude!

We are told that in advocating plural marriage, we defend the illicit communion of the sexes, "which every civilized nation repudiates and reprobates." Yes, they do repudiate and reprobate—and practice it. This is where the beauty of consistency appears! This is where the world's sanctimoniousness shows its delicacy! With smooth phrase and honeyed tongue, it reproves the man who drags a daughter of Eve from virtue and innocence down to degradation, death, and destruction, but courts and pets him as the hero of a great and meritorious act, when the scoundrel should be whipped with scorpions to the hell to which he has won a title. "Every civilized nation" shakes its head with mournful motion at the increasing "social evil," laments the decadence of virtue, and cries out against the sin; while it sneaks into dens of infamy, and puts the light of heaven to blush with its abominable orgies and lascivious corruptions. Out upon the hypocritical cant that abuses Utah for her open, honorable advocacy and practice of a principle approved by

Heaven, endorsed by the actions of the best men who ever lived on the earth, and commanded by Jehovah; while those who employ such cant are spreading rottenness throughout the land, by daily and nightly polluting the fountains of life. They may reprobate prostitution and illicit intercourse, but while the warm breath of the words floats upon the air, the lips that uttered them are too often seeking the embraces of the wanton and unvirtuous.

Gentlemen, who seem interested in the social affairs of Utah, we will make you an offer. Dry up the fountains of corruption at home; overcome the moral leprosy that clothes the face of the land in horrid ghastliness; stop unvirtuous conduct, and repudiate unvirtuous actions throughout your cities, towns, and villages, by precept and example; make adultery have an end, and adulterers cease their horrible crimes against God and nature; let every man keep to his own wife and to her alone, walking the earth a virtuous man, not a perjured wretch who before Heaven swore to keep himself for one, yet lives forsworn and ridicules the marriage vow. Do these, and we of Utah will own your greatness, your goodness, and your virtue,—your right to teach us and impose restrictions; and you will find an honest, truthful people here, who will keep their vows and will honor all that excel in virtue, goodness, and truth. But while you cry virtue, and practice corruption; while you preach peace, and permit contention and strife to enter even your sacred places, with the land full of hatred and fierce dissensions; while you proclaim that God lives, yet reject his interference, and will not recognise his right to rule; while your precepts point to heaven, and your practices to misery and death, we cannot own, we cannot see, your superior right to drag us again down to the social degradation from which we have escaped.

Utah is unpopular; she is not fashionable; her people do not believe in theorizing on virtue and practicing vice. They seek to square their practice by their professions, and both by the revelations of Heaven. They do not believe in persecuting those who

differ from them in matters of faith, because of that faith, while declaiming in favor of freedom and liberty of conscience. And they who exhaust Webster in the use of unsavory adjectives against the "Mormons," may profitably take lessons from us in honesty, virtue, consistency, and genuine piety. "Charity begins at home." Gentlemen, purify yourselves, your

domestic and social circles, your cities and towns, and then come with the benefit of your experience to us; but in consistency, do not in the same breath rail against the corruption of Utah, where houses of prostitution do not exist, and lament your own impotence to restrain the flood-tide of vice which is overwhelming you.

## THE REPUBLICAN PLATFORM.

(From *W. Hepworth Dixon's New America.*)

"We mean to put that business of the Mormons through," says a New England politician; "we have done a bigger job than that in the South; and we shall now fix up things in Salt Lake City?"

"Do you mean by force?" asks an English traveller.

"Well, that is one of our planks. The Republican Platform pledges us to crush those Saints."

This conversation, passing across the hospitable board of a renowned publicist in Philadelphia, draws towards itself from all sides the criticism of a distinguished company of lawyers and politicians; most of them members of Congress; all of them soldiers of the Republican phalanx.

"Do you hold," says the English guest; "you as a writer and thinker, — your party, as the representatives of American thought and might, — that in a country where speech is free and tolerance wide, it would be *right* to employ force against ideas — to throw horse and foot into a dogmatic quarrel — to set about promoting morality with bayonets and bowie-knives?"

"It is one of our planks," says a young member of Congress; "to put down those Mormons, who, besides being infidels, are also Conservatives and Copper-heads."

"Young is certainly a Democrat," adds an Able Editor from Massachusetts, himself a traveller in the Mormon land; "we have no right to burn his block on account of his politics; nor, indeed, on account of his religion; we have no power to meddle with any

man's faith; but we have made a law against plurality of wives, and we have the power to make our laws respected everywhere in this Republic?"

"By force?"

"By force, if we are driven by disloyal citizens to the use of force."

"You mean, then, that in any case you will use force — passively, if they submit, actively if they resist?"

"That's our notion," replies our candid host. "The government must crush them. That is our big job; and next year we must put it through."

"You hold it right, then, to combat such an evil as polygamy with shot and shell?"

"We have freed four million negroes with shot and shell?" replies a sober Pennsylvanian judge.

"Pardon me, is that a full statement of the case? That you have crushed a movement of secession by means of military force is true; but is it not also true that, five or six years ago, every one acknowledged that slavery was a legal and moral question, which, while peace and order reigned in the slave-states, ought not to be treated otherwise than on legal and moral grounds?"

"Yes, that is so. We had no right over the negroes until their masters went into rebellion. I admit that the declaration of war gave us our only standing."

"In fact, you confess that you had no right over the blacks until you had gained, through the rebellion, a complete authority over the whites who held them in bondage?"



"Certainly so."

"If, then, the planters had been quiet; keeping to the law as it then stood; never attempting to spread themselves by force, as they tried to do in Kansas; you would have been compelled, by your sense of right, to leave them to time and reason, to the exhaustion of their lands, to the depopulation of their States, to the growth of sound economical knowledge—in short, to the moral forces which excite and sustain all social growths?"

"Perhaps so," answers the Able Editor. "The Saints have not yet given us such a chance. They are very honest, sober, industrious people, who mind their own business mainly, as men will have to do who try to live in yon barren plains. They are useful in their way, too; linking our Atlantic states with the Pacific states; and feeding the mining population of Idaho, Montana, and Nevada. We have no ground of complaint, none that a politician would prefer, against them beyond their plural households; but New England is very sore just now about them; for everybody in this country has got into the habit of calling them the spawn of our New England conventicles, simply because Joseph Smith, Brigham Young, Heber Kimball, all the chief lights of their church, happen to be New England men."

"When New England," adds a representative from Ohio, with a laugh, "goes mad on any point, you will find that she contrives in this Republic to have her way."

"When her way is just and open—sanctioned by moral principle and by human experience—it is well that she should have her way. But will Harvard and Cambridge support an attack by military power on religious bodies because they have adopted the model of Abraham and David? You have in those western plains and mountains a hundred tribes of red-men who practice polygamy; would you think it right for your missionary society to withdraw from among them the teacher and his Bible, and for General Grant to send out in their stead the soldier and his sword? You have in those western territories a hundred

thousand yellow men who also practice polygamy; would you hold it just to sink their ships, to burn their ranches, to drive them from your soil, with sword and fire?"

"Their case is different to that of the Saints," rejoins the Able Editor; "these red-skins and yellow-skins are savages; one race may die out, the other may go back to Asia; but Young and Kimball are our own people, knowing the law and the Gospel; and whatever they may do with the Gospel, they must obey the law."

"Of course, everybody must obey the law; but how? Those Saints, I hear, have no objection to your law when administered by judge and jury, only to your law when administered by colonels and subalterns."

"In other words," says the Pennsylvanian judge, "they have no objection to our law when they are left to carry it out themselves."

"We must put them down," cries the young member of Congress.

"Have you not tried that policy of putting them down twice already? You found them twelve thousand strong at Independence, in Missouri; not liking their tenets (though they had no polygamy amongst them then) you crushed and scattered them into thirty thousand at Nauvoo; where you again took arms against religious passion, slew their Prophet, plundered their city, drove them into the desert, and generally dispersed and destroyed them into one hundred and twenty-seven thousand in Deseret! You know that some such law of growth through persecution has been detected in every land and in every church. It is a proverb. In Salt Lake City, I heard Brigham Young tell his departing missionaries, they were not to suggest the beauty of their mountain home, but to dwell on the idea of persecution, and to call the poor into a persecuted church. Men fly into a persecuted church, like moths into a flame. If you want to make all the western country Mormon, you must send an army of a hundred thousand troops to the Rocky Mountains."

"But we can hardly leave these pluralists alone?"

"Why not—so far at least as regards bayonets and bowie-knives!"



Have you no faith in the power of truth? Have you no confidence in being right? Nay, are you sure that you have nothing to learn from them? Have not the men who thrive where nobody else can live, given ample evidence that, even though their doctrines may be strange and their morals false, the principles on which they till the soil and raise their crops, are singularly sound?"

"I admit," says the Able Editor, "they are good farmer."

"Good is a poor term, by which to express the marvel they have wrought. In Illinois, they changed a swamp into a garden. In Utah, they have made the desert green with pastures and tawny with maize and corn. Of what is Brigham Young most fond? Of his harem, his temple, his theatre, his office, his wealth? He may pride himself on these things in their measure; but the fact of his life which he dwelt upon most, and with the noblest enthusiasm, is the raising of a crop of ninety-three and a half bushels of wheat from one single acre of land. The Saints have grown rich with a celerity that seems magical, even in the United States. Beginning life at the lowest stage, recruited only from among the poor, spoiled of their goods and driven from their farms, compelled to expend millions of dollars in a perilous exodus, and finally located on a soil from which the red-skin and the bison had all but retired in despair, they have yet contrived to exist, to extend their operations, to increase their stores. The hills and valleys round Salt Lake are everywhere smiling with wheat and rye. A city has been built; great roads have been made; mills have been erected; canals have been dug; forests have been felled. A depot has been formed in the wilderness from which the miners of Montana and Nevada can be fed. A chain of communication from St. Louis to San

Francisco has been laid. Are the Republican majority prepared to undo the progress of twenty years in order to curb an obnoxious doctrine? Are they sure that the attempt being made, it would succeed? What facts in the past history of these Saints permit you to infer that persecution, however sharp, would diminish their number, their audacity, and their zeal?"

"Then you see no way of crushing them?"

"Crushing them! No, none. I see no way of dealing with any moral and religious question except by moral means employed in a religious spirit. Why not put your trust in truth, in logic, in history? Why not open good roads to Salt Lake? Why not encourage railway communication, and bring the practical intellect and noble feeling of New England to bear upon the household of many wives? Why not meet their sermons by sermons; try their science by science; encounter their books with books? Have you no missionaries equal to Elder Stenhouse and Elder Dewey? You must expect that while you act on the Saints, the Saints will re-act upon you. It will be for you a trial of strength; but the weapons will be legitimate and the conclusions will be blessed. Can you not trust the right side and the just cause, to come out victoriously from such a struggle?"

"Well," says the judge, "while we are divided in opinion, perhaps, as to the use of physical force, we are all in favor of moral force. Massachusetts is our providence; but, after all, we must have one law in this Republic. Union is our motto, equality our creed. Boston and Salt Lake City must be got to shake hands, as Boston and Charleston have already done. If you can persuade Brigham to lie down with Bowles, I am willing to see it..... And now pass the wine."

## THE GREAT FRENCH EXHIBITION.

(From the Times, April 30th, 1867.)

Our Paris correspondent on Monday, April 29th, says—I ought to tell you something now about the most characteristic feature of this Exhibi-

tion, by which it will be chiefly remembered hereafter. Under cover of the so-called Palace we have a splendid show, but nothing in kind different from what we have all seen before. It is the greatest bazaar the world has ever possessed, and there is an attempt to subject its contents to a more rigid classification than has hitherto been deemed possible, but that is all. The great novelty of the Exhibition is to be found outside the Palace, in the surrounding park, where the splendours of the day will be followed by the still more attractive brilliance of the night. Nothing like what is now in preparation has yet been seen; the fame of it when it is ready will ring across the world; and it is reckoned here that throngs will come to enjoy it such as never were gathered together at any previous Exhibition. We need not inquire too severely into the nature of the sentiment which will draw these multitudes together. The first great Exhibition was inspired by a magnificent sentiment, and the crowds that congregated in Hyde Park felt in their hearts something of the fire of a new religion. He, indeed, must have had a mean soul who could enter the Crystal Palace of 1851, and not feel a touch of that sublime inspiration which had contrived a pacific gathering of all mankind with all that was usefullest and finest and most interesting of human work, in an edifice so strange and so strangely beautiful that it seemed more like a dream than a reality—the work of enchantment than of mortal hands. In each successive Exhibition we have become less conscious of noble sentiment. Noble sentiment since then has been trampled in gore; and the shouts of jubilee which inaugurated the Exhibition of 1851, have been exchanged in the inauguration of the present one for what has well been termed the *delirium tremens* of Luxemburg. There is no disguising the fact that the sentiment in human nature which the night display of the Champ de Mars will most address is the love of pleasure and excitement. Here is the great metropolis of amusement, and it has been decreed that the grand show in the Champ de Mars, perfect as an exposition of human life in all its varied interests, shall be

most of all perfect in its representation of Parisian life, and its love of amusement. Although the preparations are still much behind hand, and the weather is still inclement, it is proposed this week to make a beginning of amusements in the park; and I proceed to give you some accounts of the attractions which, especially after the Palace is closed for the day, it is promised that we shall find there.

When we enter the park we find ourselves amid a confusion of structures, the purpose of which it is difficult at first to understand—temples, churches, lighthouses, palaces, cottages, museums, tents, windmills, aquariums, stables, dens for wild beasts, hothouses, greenhouses, summerhouses, theatres, lakes, cascades, fountains, hustings, barracks, caves, grottos, model farms, letter-boxes, gardens, kiosks, chalets, statues, panoramas, restaurants numberless, clubs, shops, cloak rooms, telegraph offices, money-changing offices, and an infinity of others. It is proposed that this great park should combine within itself the attractions of Cremorne, of the Zoological gardens, of the Botanic gardens, of the Polytechnic Institution, and of the Crystal Palace at Sydenham. As day draws to a close, the crowds who are engaged in the building will come out of it to dine in some of the restaurants. This at least is the theory; the practice may be very different, and much no doubt will depend on the reputation which the restaurants can make for themselves as places for dining. Anybody can scramble through a luncheon, and many persons do not want it at all. Dining is a more serious business, and demands what Baron Brisse calls a *cuisine serieuse*; also let me add a service *serieuse*. Will the dining-rooms of the Exhibition, not having a *cuisine serieuse*, and having through the crush of people many difficulties and discomforts in the way of service, be able to induce the better class of people night after night to scramble through a dinner, instead of going for it into Paris, where one is sure of elbow-room, and quiet, and attention? And then if people go into Paris for their dinners, will they make a second journey to the Champ de Mars for the sake of the pleasure it has

to offer afterwards? These pleasures, no doubt, are manifold, but they are divisible into classes, and the greater number of them are to be obtained in Paris. What in Paris it will be difficult to obtain, is the contrast of opposite sensations. A pretty pair of turtle doves may be cooing in some sacred bower, and find their cooing rendered more musical by the growling of lions and tigers under the palace of the Bey of Tunis. Or a man may walk out of a theatre where he has been amused with all the revelry of the Parisian notion of life, and he will find another show hard by, the model of a church, where he can gloat upon the wounds of saints and martyrs in wax, and prepare himself by a momentary calmness for another rush into the whirl of pleasure; or he moves about the circle of an open air concert, smoking a cigar, or playing with an ice, while he listens to farcical songs from the mouths of much bepainted women, and, as he quits this musical region, humming a refrain in the patois of Alsace, a grave looking gentleman will put into his hands a little blue brochure, and beg of him to accept a copy of the Epistles to the Corinthians. I hope I shall not be supposed to make sport of things sacred in mentioning this last fact, which rather forces itself upon one's notice. There is no attempt here to preserve harmony of ideas. Things sacred are indescribably jumbled with things profane; orthodoxy and heresy stand side by side, each gloriously indifferent to the other; the terrible and the tender have formed an alliance; sirens and saints have their points of contact; the shows of men are in friendly rivalry with the shows of beasts, and at every turn we step from the sublime to the ridiculous, from nature to monstrosity, from something utterly useless but perfectly beautiful, to something marvellously useful but ugly to the last degree.

There is to be an international theatre, in which performances will be given of the dramas of all nations. Besides this, the Chinese are to have a theatre of their own, in connection with a Chinese place of refreshment, where we are promised tea to be served in truly celestial fashion. There is a grand ballet being organized, in which

we shall see the dances of all nations. There is to be a café concert; there are to be bands of music in different parts of the grounds; there are to be fireworks and illuminations; here you drink beer, and there you ask for a demi-siphon of aerated water; three paces further on a man is ready to weigh you with French weights; in the next alley a man is ready to tell you the exact quantity of air which you can exhale from your lungs; of course, there is a billiard-room somewhere; in the neighbourhood there will be a magnificent stud of wooden horses on whirligo-rounds; there are shooting saloons in great number outside the park; if you wish for a ride on a white camel, here are two at your service; and if you prefer an elephant, here are two white elephants. If the evening is warm, here are fountains and cascades, and cool grottoes, and elaborately prepared stalactite caves. If one wishes to escape from the din of the orgies around, there is an immense lighthouse, with the electric light at the top of it, which one can for a consideration ascend, and from which one can look down calmly on the brilliant turmoil beneath. Come down again to the music and the dance, to the clatter of glasses, and the glancing of lights, to the growling of the lions and the cooing of the doves, and if on returning to the lower world one is inclined to be cynical—to despise such childplay—to utter lamentations over the love of mere animal excitement, there is at hand the model of an ancient temple, in which the cynic can give effect to his bitterness. It is the type of a Mexican temple devoted to human sacrifice. It is adorned with horrid grinning skulls, to which the matted hair of the victims still clings. Near the entrance is the altar of sacrifice on which the human victims were laid. The whole edifice, with its pictorial embellishments within and without, rises up in ghastly horror, amid mirth and music; and the cynic who thinks ill of human nature because of all this revelling, may for comfort mount the steps of the gloomy monument, may hide himself in its dim recesses, may, perhaps, stretch himself on the stone of sacrifice.



Throughout the grounds there are to be many reproductions of architecture—like this Mexican temple. We are all familiar with the sort of work in the Crystal Palace at Sydenham, where in one Court we have part of the Alhambra reproduced, giving one a fair idea of Moorish architecture, as in another Court we have the reproduction of a Pompeian house. The only structure of this kind which are quite ready are this Mexican temple, a Catholic Church, and the Palace of the Bey of Tunis. Into the last of these, if I mistake not, there is a free entrance, but the religious edifices, heathen and Christian, are less liberal, and exact a toll from everybody who chooses to go into them, and who is not armed with a season or a weekly ticket. The temples, however, are

scarcely worth the trouble of a visit, and I fancy that most people go into them because they are asked to pay at the door, and in the simplicity of their hearts they imagine that there must be something to pay for. The Palace of the Bey of Tunis, on the other hand, is well worth seeing. It is a careful reproduction of a real palace, at a cost of about £6000. The Moorish system of ornamentation is well and minutely worked out in it; beneath it is a cage for lions, Royal beasts worthy of a palace; and beside the den of lions is a café, where Tunisian musicians attempt with guitar and tambourine to assist the digestion of the crowds who flock in to see them. Very shortly some Egyptian edifices will be ready—a palace and a temple.

*(To be Continued.)*

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, MAY 11, 1867.

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### CURRENT EVENTS.

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SINCE but few of the Saints will find it convenient to visit the Great Exhibition at Paris, we have thought it advisable to publish the best account of it that has come under our observation, and may, from time to time, notice the more strikingly important features thereof. Although opened by the Emperor a month since, it is scarcely yet completed. Whether its incompleteness, or the grave importance which environs "the Luxemburg question," has until now prevented the visits of various European Sovereigns, who had announced their intention to see it, scarcely any of the crowned heads have as yet paid their devotion to this assembled representation of Nature, Science, Art, and the skilled intelligence of the age. On Easter Sunday, 40,000, and the Monday following, 53,000 persons are published as having passed into the Exhibition, which is now the world's idea.

The great Powers of Europe have concluded to assemble in Conference at London, to decide whether for peace or war on the Luxemburg question.

On the first instant, two Fenians, Thomas Burke and Patrick Doran, having been found guilty of High Treason, in Dublin, were sentenced by Chief Jus-

tice Whiteside to be hanged, drawn, quartered, and beheaded, on the 29th instant. If we mistake not, Robert Emmet was the last man executed for this high crime in Ireland, nearly seventy years ago.

Gales have been unusually numerous and destructive a few months past. More than a thousand wrecks have been reported since the new year. The astronomer to the Mersey Dock Board, Mr. Hartnup, informs the Underwriters Association, that the gale of the 7th, 8th, and 9th of April, was remarkable for its long duration; that from 8 p.m. on the 10th, to 5 a.m. on the 11th, pressure from 25lbs. to 30lbs. was almost continuous; the heaviest that night being 39lbs. on the square foot, about 11.5 p.m., direction S.S.W. by W. It was during this night that the London mail train for Edinburgh, after running some time at the rate of two miles per hour, brought up near Rotherham at a dead stop. During another gale on the 14th, a pressure of 42lbs. on the square foot was registered, the wind blowing horizontally and steadily about 45 miles per hour. The highest pressure recorded was at 7.40 p.m. of the 8th, when 45lbs. to the square foot was attained, during a squall of about five minutes' duration, the direction of the wind, being remarkably steady, and nearly due West.

The great destruction of human life resulting from the late stormy weather, reminds us afresh that the days are evil for those who "go down to the sea in ships, that do business in the great waters; These see the works of the Lord, and his wonders in the deep. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits end." How precious the memory of God's blessings to his Saints in this dispensation of gathering, that out of about one hundred and thirty ships that have conveyed companies of Saints from European shores to America, not one of these vessels has experienced any disaster that has proved fatal to a single member of the Church, that we recollect. O that men would praise the Lord for his goodness, for it is He that turneth the wilderness into standing water, and dry ground into water springs. He maketh the hungry to dwell there to sow fields, and plant vineyards that yield fruits of increase. He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease. He setteth the poor on high from affliction, and maketh him families like a flock. The righteous see it and rejoice. They understand the loving kindness of the Lord.

## CORRESPONDENCE.

## ENGLAND.

Preston, April 24, 1867.

Elder F. D. Richards.

Dear Brother,—I continue my letter of yesterday, feeling grateful to my heavenly Father that my health has much improved for a week past; although I am obliged to be constantly watchful in this damp climate of taking

cold, which affects severely my throat and chest. The contrast is very great between the atmosphere of England and that of Utah. It cannot but be plain to the most superficial reader, that Isaiah refers to a more healthy land than this where he says, "and the voice of weeping shall be no more heard in her, nor the voice of crying.

There shall be no more hence an infant of days, nor an old man that hath not filled his days." "For as the days of a tree are the days of my people, and mine elect shall long enjoy the worth of their hands." When we read another prophecy, "and he shall send his angels with the great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other," it is plain, that the people of God in the last days will be gathered out of these sickly lands, to portions of the earth where climate and situation will tend to health and long life. They will be gathered to a country where all may possess a portion of mother earth, for in that land, "they shall not build and another inhabit, they shall not plant and another eat," but, "they shall build houses, and inhabit them, and they shall plant vineyards and eat the fruit of them." Land there will be cheap, and houses will be built with a view to comfort, good ventilation and health, situated in vineyards and orchards, where the pure air of heaven can circulate freely around them; for, "beautiful for situation, the joy of the whole earth is mount Zion on the sides of the north the city of the great King. God is known in her palaces for a refuge." "Like a father who pitieth his children, so the Lord pitieth them that fear him;" they shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." "A little one shall become a thousand, and a small one a strong nation." This is a theme I love to dwell upon, and it must be dear to every Saint, especially to those who are still scattered abroad among the nations of the Gentiles.

Since my arrival in England, I have met many intelligent and religious ladies and gentlemen, who have been anxious to obtain information concerning our Utah country; for, they inform me, that the only information they have been able to get concerning that country and the "Mormon" people, has been through books, pamphlets, and newspaper articles printed against us by our enemies. It appears, however, that they have been satisfied with this, for had there ex-

isted much anxiety to know the other side of the question, that knowledge could, I think, easily have been obtained. The inquiries they have made, and the answers I have given them, have taken the following form:

"Why do your people leave their native land? Can they not serve God in this land? Will he not hear their prayers here as well as in Utah? Besides, it must be much more comfortable to lay their bodies with their fathers and mothers and friends here, than in the soil of a foreign land among strangers."

Because it is written, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: and hide thyself as it were for a little moment, until the indignation be overpast. For, behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

"But this does not apply to us, it applies only to the children of Israel."

The Lord says, "Come *my people*;" if it does not apply to you, then are you not his people, and in that case it does not apply to you, it only applies to those who are his Saints in the latter times. The "*indignation*" there spoken of, will be upon those who are left after his people have gathered to a place of safety, for the Lord will not destroy the righteous with the wicked. The first portion of that prophecy is being fulfilled by the Latter-day Saints, and they are the only people who are gathering away from the wicked nations of the earth. This should be a sign to you that the Lord will soon come "*out of his place to punish the inhabitants of the earth for their iniquity.*" The first Latter-day Saint Elders came to this country in 1837, since then about one hundred and thirty ships have sailed, carrying the Lord's people from this, and other lands, upon their way to the chambers of the mountains.

Isaiah in another place is very explicit; "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Hence you



see that, His people will gather to "*the top of the mountains,*" and there they will build a temple to his name. This does not refer to the temple at Jerusalem, but to the Lord's house "*in the top of the mountains,*" that are "*exalted above the hills.*" After this house of the Lord is built, then will "all nations flow unto it," who had not previously been taught in the ways of the Lord. (This does not speak much in favor of modern Christianity.) "And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." This will come to pass after the Lord has "judged among the nations and rebuked many people," for they will then "beat their swords into ploughshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more." You must confess that this last quotation has not yet come to pass; but the way is fast being prepared for its complete fulfillment. The Latter-day Saints are the only people on earth who are fulfilling these notable prophecies of Isaiah. Their position is truly "*in the top of the mountains.*" Great Salt Lake City is four thousand feet above the level of the sea, situated in a valley, "*in the top of the mountains,*" and there "*my people*" are engaged in building a magnificent temple to the name of the Lord as Isaiah foresaw.

"But, Mr. Watt, Zion there spoken of is a figurative expression, and means our churches, chapels, and cathedrals, with their images of gold and silver, and their rich and expensive decorations, which we have built all over the land, and which we have dedicated in the most solemn manner to St. Peter, St. Paul, St. John, and to many other Saints both ancient and modern. Our ministers, too, are respectable; all that learning and refinement could do has been done, to qualify them to fill their pulpits in a refined and creditable manner, so as to please the ears of the most particular and fastidious worshipper; you

would not surely say that all this will be cast away by the Lord as nothing, and only acknowledge one house as his, and that in Utah, over six thousand miles away; you would not surely say that he prefers your few awkward, stammering, unlearned preachers, to the great multitude of our refined, learned, and eloquent divines? Why, sir, it will not bear looking at for a moment."

That the land is filled with churches, and with religious ministers, who shape their language and their doctrines to please the ears of the people, I would not attempt to deny; and this fulfils a very remarkable prophecy by the Apostle Paul, which reads as follows: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn their ears from the truth, and shall be turned unto fables." Paul could not describe the present condition of the Christian world in better language. They have not only heaped unto themselves teachers but churches. "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day." "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles, and to the bats; to go into the cliffs of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty when he arises to shake terribly the earth."

"How is it that our learned and pious ministers do not know this? They do not tell us to gather to another country, but they point us to the graveyard, around the chapel where we worship, as our last resting place, and they tell us that the sooner we go there the longer we shall have to rest."

That the time has come for the fulfilment of these wonderful prophecies, your ministers as a great body will not believe, though an angel from heaven should declare it unto them; for it is a strong tenet in their faith, that God has long since ceased to speak to his children on earth by the voice of Prophets, by the administration of angels,

or by his own voice as formerly. If an angel of God were to appear to any of them, they would say it was the devil transformed into an angel of light, and could not tell the difference. If the voice of God were to sound in their ears, they would declare it to be the voice of the devil, and they could not tell the difference. This, then, is the reason why the Lord has not spoken to your ministers, informing them that the time has come to bring again Zion. Seeing that the Lord could not make known his plans to them, and use them to bring about his latter-day work, he found a young man in New York, by the name of Joseph Smith, who was honest enough to believe that God would hear him pray and answer him. The Lord did answer him, and he was ordained by angels to the office and calling of an Apostle, to lay the foundation of the work of the dispensation of the fulness of times. In this way the holy Priesthood has been restored to the earth again, giving men power to organize the true Church of Christ, and to preach the everlasting Gospel of the Son of God to all people, and to administer in its ordinances in his name. As it is written, "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God and give glory to him, for the hour of his judgment is come," &c. Now, it must be evident to you by this quotation, that at the eleventh hour, or at "*the hour of His judgment*," the Gospel would be restored to the earth by an angel, and that it would be preached to all the inhabitants thereof. It also makes plain another startling fact, that for ages past the true Gospel has not been among men, hence the necessity of its being restored by an angel at the last hour.

Then the reason why we leave our native country is because the Lord has commanded us to do so, and it is by the ministering of angels and the voice of the Almighty that we know the time is near, when he will "arise to shake terribly the earth." To be in a safe place when this great event comes to pass, we are retiring to the

"chambers" pointed out by the finger of God, "*in the tops of the mountains*."

This portion of my letter has extended beyond the limits I intended for it, but I hope it is not altogether without interest. Continue to-morrow.

Yours, &c.,

G. D. WATT.

April 26, 1867.

Dear Brother,—Many more arguments which I have had occasion to use, to show my inquiring friends the reason why the Latter-day Saints emigrate to their promised land might be written; but what I have written embraces the chief points of information I have endeavored to impart to them on that particular subject; and I fear my letter will become very lengthy unless I succeed in embodying much in little. To continue:

"We cannot see, Mr. Watt, that the people who emigrate to Utah, better their condition any by doing so. For if all be true that is written and said about that country, it must be a very dry, arid, God-forsaken region, with a scorching sun and burning sands in summer, and hard frosts and deep snows in winter. Now do you not think that the Lord, who is full of loving kindness, would be very apt to gather his people to a much better land?"

The climate of Utah is a dry, consequently a healthy climate. Diseases of the lungs are unknown among the natives of those far-off regions. Many months in succession often pass away without rain, and without a cloud athwart the face of the heavens; hence it is naturally a parched and thirsty land. It is situated in the very bosom of the Rocky Mountains, far away from the wicked and corrupting influences of the thickly populated portions of the world; and until the Latter-day Saints were led there, the world of mankind were comparatively ignorant of the true character of those unknown solitudes. The wolf and the bear had enjoyed their ancient haunts from all time undisturbed, except by the naked savage—the wild man of the mountains. To all appearance there was nothing in the country to promise wealth and opulence to any people. The few trappers and hunt-

ers who ventured within its borders declared, that it was impossible to grow anything there for the support of man. Large black crickets were thick upon the ground, and destroyed every green thing, and grass-hoppers so numerous as to sometimes, when on the wing, darken the sun. Anti-Mormon writers have pictured the country in very dark colors, with a view of frightening people from going there, but they have pictured it in colors no darker than the reality. Such being the situation and character of that country, the first "Mormon" settlers were obliged to take bread-stuff to last them a year, and seed to sow the ground to obtain bread for the year following. They took with them implements of husbandry, such as they could command, and struck fearlessly out into those unknown regions, to find a home there, and hospitality among the lowest savages known in North America, which were denied them in the land of their birth, trusting in the God of heaven to bless them and reward them with bread for their toil; knowing that "He turneth the wilderness into a standing water, and dry grounds into water springs, and there he maketh the hungry to dwell, that they may prepare a city for habitation; and sow the field, and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease." There are in Utah extensive deserts and sterile plains, and tracts that have been subjected to intense heat from volcanic fires. In those regions the mountains are bald, with no tree or bush, and with no living thing to enliven the desolation except a species of salamander, and large lizards. This more particularly refers to the southern portions of the country, yet, in these inhospitable wilds have the Latter-day Saints made settlements. To the eyes of men who settle new countries and not unto the Lord, it appeared that the "Mormon" people were bent on their own destruction, when they went to such a land it was even predicted by knowing ones, that they would all certainly perish.

"Your description of the country is truly a very dark one; but you fail to

show us any reason why your people should make choice of such a barren land, when there are immense tracts of unoccupied country, belonging to the United States, from which you could more easily obtain a subsistence."

That is true, but the Lord had purposes to serve in choosing that particular country for the habitation of his poor afflicted people. One purpose was to remove them far away from the vicinity of their enemies; another was that they might be enclosed round about by the Rocky Mountains, living in the chambers, or valleys "in the top of the mountains," "for a little moment, as it were," until the indignation of the Lord upon the wicked nations of the world be past. While the Lord is engaged in scourging the nations, after they have been warned by his servants for the last time, his people in the "chambers," "in the top of the mountains," will greatly increase, "A little one shall become a thousand," &c. There is no country known beyond the confines of modern civilization that will better answer this purpose than the Utah country. Another purpose was to fulfil prophecy, for how could the following words of Isaiah have been fulfilled in any other country more perfectly than in that country? "The wilderness and the solitary place shall be glad for them, and the desert shall blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." "For in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitations of dragons, where each lay, shall be grass with reeds and rushes." Here the Prophet speaks of a solitary land that "shall be glad for them." For who? For a people with weak hands, feeble knees, and fearful hearts; the Prophet seems to cry aloud to them, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you." I know of no people on earth to whom this comforting language will better apply than to our



people. They were driven, scattered, peeled off all they possessed, hated, cast out. Helpless women and children, old men and women, left by their fathers, brothers, and husbands, in an Indian country, to answer a call of the government of the United States to go and fight the battles of the nation in Mexico. Yes, when this call was made, they were then on their way to Utah, despoiled and weakened, with a journey of over a thousand miles before them through an Indian country, and the greater portion of the way without a path to guide them. The "*weak hands*" were strengthened, "*the feeble knees*" were braced up with firmness, the "*fearful heart*" was encouraged, and God came and saved them. He came with vengeance upon their enemies, as the late American war will testify, recompensing his people with remarkable prosperity and comparative independence. It may now be truly said of the land that once lay parched in one continued solitude, "Thou waterest the ridges thereof abundantly: thou settest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." Yea, "The glory of Lebanon has been given unto it, the excellency of Carmel and Sharon." By the industry of the people, and the blessing of their God, the barren land has become fertile, yielding bread, meat, and fruit in abundance for the food of man; yielding also, flax, cotton, wool, and silk for clothing. The mountains are rich with useful minerals—coal, iron, lead, and the precious metals. The grape vine flourishes in the open air in the northern settlements, and the vine and fig in the settlements south. The apple, pear, peach, apricot, cherry, and all the lesser fruits, come early into bearing after planting, and with proper cultivation, produce extraordinary crops; vegetables of almost every kind, and the cereals are very abundant; there, also, floral beauty may be seen in unrivalled magnificence. The climate has visibly changed, rain is becoming

more and more abundant, and heavy frosts less severe. There is employment for all; all who are willing to labor may in a short time obtain a comfortable competency. Pauperism is unknown in the land, for there is bread and to spare for all. To prove to you still further that people better their condition in Utah, I will state that, last year (1866) the people of Utah sent to the frontiers 500 wagons, and 2,000 yokes of cattle, (the Prophet Isaiah said their cattle should not decrease). I am not prepared to say how many tons of flour those wagons were loaded with, but a great many tons; men were also supplied to drive those teams. They were sent to the Missouri river to fetch the poor who had emigrated from these countries to Utah. Besides those wagons and oxen which were sent after the poor, they also sent down money sufficient to purchase 500 miles of telegraph wire, with insulators, &c., and teams to haul it over the Plains. In the mean time poles were being planted for a distance of 500 miles through our settlements, the wire was stretched over them, and the line was in good working order some two months before I left in February last. Besides all this, they kept up an army of 300 men during the summer months, to protect a portion of our settlements south of Salt Lake City, from the attacks of a band of bad Indians. If men did not prosper in Utah, and make their condition better than in this country, they could not accomplish such extensive public works.

"Well, I am satisfied that it is a pretty good country."

Yes, made so by the Lord and his faithful people.

Yours, &c.,  
G. D. WATT.

#### SCANDINAVIAN MISSION.

Munkedanesveieu, No. 17,  
Christiania, Norway,  
April 23, 1867.

President B. Young, jun.

Dear Brother,—Thinking that a few items of news from this country would be interesting to you, I will endeavor to give you a brief account of the present state of affairs in Norway.

Your short, but to us very pleasant

visit here last summer, is still in dear remembrance, and, no doubt, you sometimes think of us. We have been striving to magnify our calling as Elders of Israel and messengers from God with good tidings to all men, although we have many obstacles in our way—the prejudice raised by lying reports not being the least. Travelling also has many difficulties, and in winter time is almost impossible to any great extent, on account of the country being cut up with mountains, valleys, rivers, lakes, and long bays, our travelling, therefore, is done mostly by water. As the people live scattered on the few tillable places among the rocks, we are indeed performing the mission of "hunting" Israel from among the rocks, &c., and gathering them when we get them emigrated.

The Saints here being, as in all other places, mostly from the poor, have a very poor chance to raise means for their emigration, although the Norwegians, as a people, are anxious to get out from here, and are emigrating by thousands every year to the States. I think one small family will emigrate to Zion this year, and a few more would have esteemed it a privilege to emigrate to the States this season, to work for their deliverance from Babylon, where they would have a fairer chance than here. I have more trouble to keep them from going than anything else.

Norway constitutes but one Conference, called Christiania Conference, and we, three Elders from the Valley,

have been laboring here, viz., C. O. Falkmann in the north, and Sven Larsen in the south, as Travelling Elders. Last winter Elder Falkmann was tried by the courts at Thronheim for preaching "Mormonism," and was fined; he appealed to higher courts, but to no avail, and will shortly atone for the crime of preaching, by being imprisoned four or five days on bread and water, this being our usual mode of paying for that offence.

At present Elder S. Larsen is in prison for preaching in Frederickshald, and will, according to law, be fined and treated to bread and water.

As Elder Larsen is released to go home to Zion this season, and Elder Falkmann is called to preside over Gothenborg Conference, in Sweden, I shall be left alone with the native Elders, to enjoy all the blessings that our Christian(?) brethren will bestow upon us according to law; but thinking a great deal more of those blessings that always are the fruits of righteousness in time and eternity, our aim is to obtain them by doing the will of God.

Lest I shall be too lengthy, I will draw to a close, begging you to give our kind love to our highly esteemed brethren, O. Pratt, F. D. Richards, John W. Young, and W. B. Preston, and should I have no other opportunity, please receive my best wishes for your safe return to our mountain home.

Most respectfully, your brother and co-worker,

C. C. A. CHRISTENSEN.

"I married a widow who had a grown-up daughter. My father visited our house very often, fell in love with my step-daughter, and married her. So my father became my son-in-law, and my step-daughter my mother, because she was my father's wife. Some time afterwards my wife had a son—he was my father's brother-in-law and my uncle, for he was the brother of my step-mother. My father's wife—i. e., my step-daughter, had also a son; he was, of course, my brother, and in the meantime my grandchild, for he was the son of my daughter. My wife was my grandmother, because she was my mother's mother. I was my wife's husband and grandchild at the same time. And as the husband of a person's grandmother is his grandfather, I was my own grandfather."—*American paper.*

The only grocer in Hastings, Michigan, who persists in the selling of intoxicating beverages, has fixed a sort of wheel lettered with the initials of the liquor desired, as B for brandy, W for whisky, and so on *ad infinitum*. The drinker places his tumbler on the letter of the drink he desires—not forgetting to place the money there also—then turns the wheel. It goes behind a screen, rolls on its journey round to the drinker, and no one is seen to sell or to take pay, and thus the law is evaded.